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differ considerably in value, the reviewer believes that every secondary-school teacher could profit by studying with care not only the chapter dealing with his own specialty but all of them as helping him to appreciate the values of other subjects than his own. The bibliographies dealing with the pedagogical aspects of the respective subjects should be of decided value to every teacher.

The sections devoted to moral training and to instruction in matters of sex are well worked out and should be of value to all persons engaged in high-school work.

Notwithstanding the avowed aim, the discussions leave one with the impression that they are written by those not in intimate touch with real high-school problems. It would have been better if more men in the secondary field could have contributed to the book. The idea of formal discipline crops out occasionally, although the editor's more advanced ideas seem to be fairly well appreciated by the college and university specialists.

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Success: A Manual of Moral Instruction. By FRANK CHAPMAN SHARP.
Madison: University of Wisconsin, 1913.

Probably no question of educational values or methods has received so much attention in recent times as that relating to moral instruction and training. It seems that all people feel the need of moral training of some kind; but there is great diversity of opinion respecting the right way to proceed in this matter. There are many, apparently, who believe that pupils should have systematic moral instruction, while others maintain that the thing to do is to put all our energy into the fixing of moral habits. Those who think that pupils should be instructed in regard to behavior usually assign lessons in textbooks, or give lectures upon right and wrong conduct, the aim being to lead pupils to an understanding of the principles involved. It is maintained by those who lay emphasis upon systematic instruction that if pupils can be got to memorize moral principles, they will be likely to practice them in everyday life. But those who doubt the value of formal lessons in moral conduct hold that a pupil may learn the principles of right and wrong in his textbook, but never make application of the principles to the real situations of daily life. On account of this difference of opinion between people interested in improving the conduct of the young, we have not made great progress in respect to moral training in the schools. It is rarely that one picks up an educational magazine or attends an educational convention without being told that in America we are behind in moral training, and we are being continually urged to devote more effort to improving the morals of the young.

Probably no one in this country has contributed more to the solution of this problem of moral training than has Professor Sharp, of the University of Wisconsin. For a number of years, he has been trying a certain method of

leading pupils to reflect upon the moral problems of their daily lives, and to solve these problems in view of certain principles of right and wrong behavior. He has had extraordinary success in arousing interest on the part of high-school and university students in problems of conduct; and with his method he has also developed in his pupils an unusual keenness in thinking straight through a moral situation, and reaching a sane conclusion regarding right conduct in reference to it.

In the present volume, Professor Sharp presents his method for the use of high-school pupils and teachers. In the first division of the book there are given many questions for the pupils to work out in advance of discussion in the class. In Professor Sharp's own work pupils are required to write out their answers, and offer them in class. These answers serve as a basis for class discussions. The questions pertain to the practical matters of everyday life—questions in which any high-school pupil who has reached his Junior year can hardly fail to be interested. The questions in Part I relate to the management of the mind, and the following illustrate the method of procedure:

1. Why does tying a knot in a handkerchief help one to remember an errand?
2. Can you repeat the alphabet backward as quickly and correctly as forward?
3. If you had a declamation to recite before an audience, what would you do to make certain that you would be able to repeat it when the time came?
4. Are habits easier to acquire at one time of life than another? What time of life is most favorable for acquiring them? What are we to think of the adage: "It is never too late to be what you might have been"?
5. How would you go about it to get control of a bad temper? For example, suppose you had made resolution after resolution, and when the time came to put it into effect you always failed. Make the situation real by thinking of actions on the part of other people likely to arouse your anger. Note that the problem is not merely that of finding out what you ought to do at the moment when provocation arises, but also what you should do to uproot the undesirable trait of character in the intervals of freedom from temptation.

And there are a great many other questions like these referring to the management of the mind.

Then in Part II are presented numerous questions relating to the Nature of Success. They are grouped under the following headings: Popular Misconceptions of Happiness; the Glow of Health; Work; Reading; Friendship; Service and Character. The purpose of all these questions is to cause pupils to become observant and reflective regarding moral situations presented in everyday life. It is not the primary aim to give the pupil information, though he does gain a great deal of knowledge relating to conduct; but the chief object is to develop in him the power of reflecting sanely upon the problems of life as they arise in his adjustment to people, and the habit of dealing with them effectively.

In the second division of the work, answers are given to the problems considered in the first division. These answers are intended in the first place

as an aid for the teacher. They present a point of view which will be of service to him in the discussion of the problems in the class. Then it is intended that these answers shall serve as a résumé of the discussions after they have been worked over by the pupils. In this way the pupil is led first to attempt to solve a problem by his own observation and reflection, and by the application of principles of right and wrong; and after he has made his best effort, and has had give-and-take discussion with his fellows in the class, he then gets the view which the experience of the race has formulated in respect to any problem which has been proposed.

From the beginning the pupil is helped to regard all these problems as having a bearing upon success; and he is led to consider, in the first place, the intellectual, physical, and moral conditions of success. No attempt is made to be complete or final in the treatment of these topics, but only to guide the pupil to reflect upon the matters of primary importance. Success is not defined for the pupil; he may proceed on his own conception of what it implies. But as the discussion of the matter proceeds, the pupil cannot fail to see that a certain type of man or woman—one with vigorous health, who meets the problems of everyday life in an intelligent manner; who loves his work and does it with spirit and enthusiasm; who has a deep interest in the higher and more educative forms of play and relaxation; who is a genuine good friend and has good friends; who is a loyal member of a loyal family; who is generous in his relations to people; who has interest in matters of public importance; and who believes in the value of a wholesome character—this, it is made to appear, is the type of person who will get the most out of life, who will achieve success in the highest way and who will do the most for the world.

To the present reviewer it seems that Professor Sharp's book should be of unusual service to high-school teachers. It should enable them to treat the subject of moral instruction and training in a very vital, natural, and effective way. Even if there should be no class in moral instruction in a particular high school, the teachers should nevertheless be able to get from this book many suggestions which they could utilize to advantage in morning exercises, and on occasions when they have an opportunity to discuss questions of conduct with pupils in a natural and unaffected way.

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